

DESERET EVENING NEWS

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AMERICANA MAGAZINE.

The November number of Americana Magazine has just come to our desk, and we take pleasure in calling to the attention of our readers the installment of the excellent "History of the Mormon Church," written for that publication by President B. H. Roberts. The present number contains chapters xxx and xxxi. In the first of these the author sketches with his usual force and skill the conditions obtaining in the Church and outside, during the troubles in Missouri, and the heroism of General A. W. Doniphan. In the latter chapter an interesting account is given of the origin of the so-called Danites. This section of the "History" is illustrated with portraits of Charles C. Rich and General Doniphan.

The incident in the life of the Prophet Joseph, in which General Doniphan figured as a true hero, is graphically related. The Prophet and his brother Hyrum, together with some other leading men, had been treacherously delivered into the hands of the murderers who thirsted for their blood. A court martial was held and the prisoners condemned, against the vote of General Graham and some others. General Lucas, who was in command, yielding to the pressure, issued an order to General Doniphan, commanding him to take the prisoners to the public square and there kill them. But this gentleman returned the following reply:

"It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty tomorrow morning, at 8 o'clock, and if you execute those men, I will hold you responsible before an earthly tribunal, so help me God."

That General Doniphan was right even the murderers admitted by not killing him to account for subordination.

During this storm of persecution the prophetic gift of Joseph was manifested in the same manner as that of the Apostle Paul during the tempest off the coast of Malta, when he told all in the ship to be of good cheer because an angel had appeared to him and assured him that not a life should be lost. The Prophet and his brethren were taken to Independence, prisoners. During the journey and while in the hands of a mob that had sworn their destruction he delivered this prophecy to his fellow-sufferers: "Be of good cheer, brethren; the word of the Lord came to me last night that our lives should be given us, and that whatever we may suffer during this our captivity, not one of our lives shall be taken."

President Roberts relates that General Clark, in an address on the public square at Far West told the Saints that there was no hope for their leaders. "As for your leaders," he said, "do not think—do not imagine for a moment—do not let it enter your mind that they will be delivered, or that you will see their faces again, for their fate is fixed—their life is cast—their doom is sealed." That was the sentiment among their enemies. The Prophet and his brethren were doomed before they had been properly tried. But the prediction of the Prophet Joseph, and not that of General Clark, came true, though the appearances were all against the assumption that the prisoners should escape with their lives. Joseph on this occasion, as on so many others, was proved a true prophet.

During the alleged hearing at Richmond testimony was introduced by Dr. Avarad, and others, regarding the existence of a "band called 'Daughters of Zion,' (afterward called the 'Danite band'), and this reminds one of the old stories told about this alleged organization, to this day. President Roberts gives the supposed oath by which Dr. Avarad said the number of the band were bound to secrecy, and also the constitution as presented to the court by the Doctor. He also gives an account of the "band," condensed from Joseph Smith's Journal History, from which it appears that Dr. Avarad himself was the originator of the organization, and that he lied when he represented to his dupes that he had authority from the heads of the Church to do what he did. By and by he began to teach his men that it was lawful for them to rob and plunder non-Mormons. As soon as the villainy of the man became known to the Church authorities, he was excommunicated, whereupon he, of course, joined the mob in conspiracy against the Church. The history of Avarad is the history of so many apostates. They do wrong, and when they are rebuked they become enemies and sink lower and lower in darkness and degradation.

We quote the following from President Roberts' article in the Americana:

"A life once hatched, how long it lives! How easy it is for people to believe what they desire established as fact! How slight the evidence needs to be in support of an untruth, if only it matters to their prejudice! Here is the testimony of this man Avarad and of Marsh and of Hyde and of Phelps, respecting the existence in the Church of the 'Danite band,' the first a traitor and perjurer, if his testimony before Judge King was true; for in that event he was under oath not to reveal that which he revealed, hence a perjured man. All the world knows the worthlessness of such a witness.

"It is not known how far Hyde's testimony supported Marsh's statements. He merely 'knew' some of the things Marsh testified of, the rest he 'believed' to be true. After the Church was safely settled in Illinois, Orson

Hyde returned to the Church, confessed his errors, made amends as far as lay in his power, and was reinstated in the Church and in office. In later years he said in tears to his friend John Taylor, that he would give his life if only recollection of his support to Marsh's affidavit could be wiped out.

"Phelps in a deeply repentant spirit, returned to the Church in the summer of 1840, humbly made acknowledgment of his error in Missouri, and was forgiven by the Church and reinstated in his standing. Even Marsh returned to the Church, and was reinstated at Florence, Nebraska, in July, 1857, and the same year moved to the main body of the Church in Utah, where for several years he lived upon the homestead of the very people he had betrayed, a poor, shattered, broken down old man. On several occasions, in public as well as in private, he said: 'If any of you want to see the effects of apostasy, look upon me.'"

President Roberts, as may be seen from this very imperfect review, in the present installment of his history of the Church, deals with a critical period of that history. We hope the Latter-day Saints generally will subscribe for the magazine and read the contribution of President Roberts, which is a prominent feature of it, as well as the other articles it contains. It is a high-class magazine and well worth the subscription price.

The following is the complete list of contents of the November number: "The New Political Creed of Theodore Roosevelt, as reflected in his recent utterances," "How Our Ancestors Observed Thanksgiving Day," by Helen Harcourt; "The Scot in New England and the Maritime Provinces," part VI, by John Calder Gordon; "The Varian House, Scarsdale," by Lyman Horace Weeks; "Little Wars of the Republic," part IV, The War With the Barbary Pirates," by John R. Menden; "William Tryon, the Last British Governor of New York," by Wm. S. Pelletreau, M. A.; "History of the Mormon Church," chapters XXX and XXXI, by Brigham H. Roberts; "Heraldic Considerations, the Imperial Succession," by the Viscount de Fronsac; and "Historic Views and Reviews." The magazine is issued by the National Americana Society, New York.

PRESIDENT TAFT'S MESSAGE.

The New York Evening Post remarks that the President's message is disappointing because "it is not inspiring; it gives no positive lead." This will be the more depressing, the Post says, "to the President's party, because in the hour of defeat and in a time of great confusion, it would have welcomed a vigorous initiative, would have hailed a new watch-word. But instead of issuing a call to action, Mr. Taft has written a tedious judicial review. There are excellent positions taken in it, and many sound principles are laid down; but it is not the production of a born leader, scanning the political field and seeing where broken ranks can be formed again and fresh heart put into discouraged men. Republicans were looking to the president to give them an inspiring ode in time of hesitation. Instead, they get a large wet blanket."

This seems to us to be one of the merits of that document. Why should not a President of the United States, as soon as he is elected be above parties and party policies and represent the entire country, just as constitutional kings are outside party strife? Why should not a message from the President to the Country represented by Congress, be so general in its tone as to make citizens of all parties feel that it is intended for them? Why should such a document, or any document coming from the President of the United States be a partisan instrument written for partisan purposes? Why not leave party questions to the respective party leaders?

President Taft recommends retrenchment in the expenditures of the government and a business-like administration of public affairs. He speaks about tariff revision and the conservation policy. He suggests that the public service, in order to become more satisfactory, be taken out of politics, and he urges the extension of the classified service so as ultimately to free the postoffice and the consular positions as well as other branches of government activity, from political taint. These are matters of universal interest and not party questions. They are of interest to all sections of the Country alike. And it seems to us that they are the very topics which a Presidential message should discuss.

MIXING CHURCH AND STATE.

According to a Washington dispatch anti-Mormons tried in vain to convince President Taft that "Church influence" might affect Senator Sutherland if, as a member of the supreme court he should have been called upon to pass on questions affecting the Church. It is said that these efforts had absolutely no effect, and that can be believed, for President Taft knows Senator Sutherland as a gentleman who has opinions of his own and the courage of his convictions.

A similar objection might have been urged against the appointment of E. D. White to the Supreme court in the first place, and to his elevation to the position of chief justice, in the second place. It might have been said that Church influence might affect him if he should ever have to pass upon questions affecting the Catholic church whose religion he is said to profess. And Catholic ecclesiastical influence is not always passive when questions of interest to the Roman church are being discussed, whether in the judicial or political forum. But in the case of justice White the burden of "Church influence" did not appear to anybody. Why should it, in the case of Senator Sutherland, cut any more figure than a phantom, the product of a diseased imagination? It certainly cannot have appealed to the logical mind of President Taft as a reality.

If it were not for the element of tragedy in the constant mixture of questions of Church and state by certain anti-Mormons, in all their considerations of Utah affairs, it would be supremely ridiculous. It is tragic because it is done for the most selfish, personal purposes, and because it lends sympathy among well-meaning people, who are not aware of the deception practised upon them. But it is at the same time ridiculous in the extreme. The recommendations of the commission will, of course, be submitted to the two chambers, but it is expected that there will be no serious opposition, in either body, to their adoption. It must be said in apology for the bungling in England, that the king makes his choice. The hereditary principle does not enter at all into the composition of the senate; its members hold their seats for life but are named by the king. They represent certain categories—the clergy, science and education, high administrative offices, the judiciary, etc.—within these categories the king makes his choice. The chief change proposed is that hereafter the king shall choose only about one-third of the members, the other two-thirds being chosen by certain bodies representing the various categories. In addition to this the proportion in which each class is to have representation in the senate is fixed by the new proposal in a way corresponding to what is believed to be a just distribution of importance.

Old World, the architectural beauty of which appeal to us, are disfigured by hideous representations of human or animal faces. When found as ornaments on such buildings they seem ridiculous and grotesque beyond expression. But the anti-Mormonism that stares at you from some of the corners of the American republic founded upon perfect religious liberty and constructed on the glorious plan of human equality, is just such a garol, a hideous representation of a beast common enough when the holy inquisition in its glory fed it and cared for it, but lately considered extinct. Speed the day when even this reminder of the age of darkness and persecution is eliminated from every building over which waves the American flag.

THE HUMAN FAMILY.

The United States now has about 92,000,000 inhabitants, and the question arises again whether we are not approaching a time when the area will be over-crowded.

Statisticians are trying to allay all fear on account of over-population in the near future. We are speaking of the teeming millions of Asia, but in that part of the globe there are but sixty inhabitants to the square mile, while Europe has 110. This Country could still distribute thirty-one of its citizens to each square mile of territory, and give each a good-sized farm. And as for standing room, the statisticians calculate that the entire human race could gather together within an area far more restricted than might at first seem possible. The entire population of this country could be placed within the District of Columbia, and then have more than elbow room.

For a long time to come there is no ground for the fear of over-population. If the people will only spread out and west from the Earth her bounties. And when the time comes that the question of food becomes a problem, new resources will be found and utilized.

To the grafter belong the spoils.

It is always hard to meet easy payments.

The supreme court will have a White Christmas.

Is Madero hibernating? If not, where is he?

The pure food law is itself somewhat of a misnomer.

Truth and righteousness are always gilt-edge security.

To be continued in our next—the English election returns.

People always like to find themselves in a box at the opera.

The Mexican insurrectionists find taking a town a sort of bracer.

You can't have Christmas trees and conservation of the forests, too.

Countess de Brie would teach Americans how to live. Cheese it.

There never was an eloquent woman; they all talk too fast.

More than others the armless man has to live from hand to mouth.

Judge Knapp of the court of commerce will never be caught napping.

There is to be no Pacific fleet. And the Pacific coast refuses to be pacified.

Congress doesn't seem inclined to thrust any greatness upon Captain Peary.

English Conservatives look upon the love of American money as the root of all evil.

There is nothing in the game law forbidding fishing for compliments all the year round.

Two of the hardest things in the world to find at times are an excuse and a collar button.

A burnt child doesn't dread the fire nearly so much as the unburnt child dreads to make the fire.

It is now up to Dr. Cook to make a confession regarding the ascent of Mount McKinley.

"Where is the star of empire?" asks the St. Louis Globe-Democrat. As well ask, "Where is mother's wandering boy tonight?"

Another advantage the rich man has, he can have all the eccentricities he wants and no one will ever complain of them—so long as he is rich.

The second lot of Brazilian mutineers did not fare so well as the first lot did but they fared according to their deserts.

The sub-committee of the Senate committee on elections has voted unanimously that the charges against Senator Lorimer have not been proven. What says the Colonel?

President Taft's watchword is "economy." There couldn't be better or safer one. No man ever hurt his party or his country by being as strictly economical as possible in his administration of public affairs.

It would be interesting to know to just what extent Governor Hughes' lack of experience and to just what extent his views on the Taft income tax amendment to the Constitution had to do with his not being named as chief justice of the United States supreme court.

ITALY AS AN EXAMPLE.

New York Evening Post.

It seems strange to point to Italy as an example for England in the management of a parliamentary difficulty, but it happens that the former country is just now engaged upon a reform of its upper chamber, and is dealing with it in a manner that makes the British precedents look very creditable.

The question was referred to a commission, which has adopted the report of Senator Arcoleo covering the question of the recommendation of the commission will, of course, be submitted

ted to the two chambers, but it is expected that there will be no serious opposition, in either body, to their adoption. It must be said in apology for the bungling in England, that the king makes his choice. The hereditary principle does not enter at all into the composition of the senate; its members hold their seats for life but are named by the king. They represent certain categories—the clergy, science and education, high administrative offices, the judiciary, etc.—within these categories the king makes his choice. The chief change proposed is that hereafter the king shall choose only about one-third of the members, the other two-thirds being chosen by certain bodies representing the various categories. In addition to this the proportion in which each class is to have representation in the senate is fixed by the new proposal in a way corresponding to what is believed to be a just distribution of importance.

BACK TO THE SIMPLE LIFE.

New York World.

General Simon Bolivar Bukner, candidate for vice president on the gold democrat ticket by 1886, must live in the log cabin in Kentucky in which he was born and at eighty-eight says he is the happiest man in the world. That is a fine testimonial as to the virtue and happiness of the simple life.

MOVING IN RIGHT DIRECTION.

Philadelphia Record.

Guilt is personal. Judge Spear of the United States circuit court, in charging a Georgia jury, declared the time had come to quit attempting to punish transportation companies for criminal offenses by the waid out of their treasuries. Officials who break the law should be jailed, when convicted, as the law provides.

GUILT IS PERSONAL.

New York World.

The United States circuit court of appeals has affirmed the jail sentences in the case of two officials of the turpentine trust convicted of violating the Sherman law. This is the one trust in which the federal government has adhered to the principle that guilt is personal. The conviction was secured under the Taft administration, and if the president is determined to enforce the anti-trust law effectively he will deal with other trust offenders as he has dealt with the officials of the turpentine trust.

JUST FOR FUN.

Newspaper Waifs.

"Saw Spidgers last night. He couldn't spell 'spelling bee.'—Cleveland Plain Dealer.

Grocer—Your account has been standing a long time, Mr. Slove. Customer—Then why don't you give it a seat?

Grocer—Very glad to, sir. Shall we make it a receipt?—Boston Transcript.

"How is your daughter getting along with her vocal lessons?" "Splendidly, splendidly. She's got so now that she can say 'I can't sing without my music' just beautifully."—Detroit Free Press.

"What is your opinion of the initiative and referendum?" "It is likely to prove very useful," replied Senator appling, "in helping to take my constituents' minds off the tariff."—Washington Star.

"Here's a girl," remarked the answers to correspondence editor, "who wants to know how to acquire a swan-like neck."

"Tell her not to make a goose of herself," growled the sporting editor.—Philadelphia Record.

"I have declined marriage proposals from five men," said the fair widow.

"Have you?" her friend asked. "I didn't suppose you husband had been so heavily insured as that."—Chicago Record-Herald.

"Look here!" exclaimed the angry chaplain in the evening suit, "this is an outrage! I've been mistaken for a waiter twice."

"Sh-h!" whispered the proprietor of the restaurant. "Not so loud. I know it. Two waiters have already quit on account of the mistake, and I don't want the rest to go."—Cleveland Leader.

Little and Big Religion.

This story comes from Austria, where all conversation turns eventually to matters educational, because every parent is painfully anxious that his sons shall pass the standard which will free them from certain years of military service. A visitor was conversing with his host's small son, and opened, as a matter of course, with the words, "Do you go to school now?"

"Yes."

"And what do you learn? Reading, writing, sums?"

"Oh, yes, and I learn religion, too."

"Religion?"

"Yes, I learn the little religion, which teaches that we all come from Adam. But my elder brother is in a higher class; he learns the big religion, and that teaches that we all come from monkeys."—Manchester Guardian.

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